



Third Sunday in Ordinary Time January 24, 2021

The kingdom of God
is at hand.
Repent, and believe
in the gospel.

— Mark 1:15

A NEW DAY DAWNS

Today we hear how Jonah, sent by God to warn the people, storms through the streets of Nineveh, scaring the citizens out of their wits. And it works! God has a change of heart, seeing “by their actions” how the people turn from evil (Jonah 3:10). A new day dawns.

Next we hear Paul telling the Corinthians, “The world in its present form is passing away” (1 Corinthians 7:31). He calls for a change of heart. Stopping short of telling them to stop carrying out their everyday activities, he urges them—rather mysteriously—to live “as though” they aren’t doing the things they are doing. A new day has dawned.

Finally, Jesus stands on the shore and cries, “The kingdom of God is at hand!” (Mark 1:14). Simon and Andrew abandon their nets—and even their father—and follow him. A new day had dawned.

Everyone has to change when a new day dawns: the Ninevites, the Corinthians, the apostles, even Jesus! Didn’t a new day dawn today for us as well?
—J. S. Paluch Co.

FEAST OF FAITH: The Penitential Rite

Standing together in the presence of the Lord, we acknowledge our weakness, our sins and faults and failings. But the penitential rite is really less about our sins than it is about God’s mercy. It is not a time for individual confession, like a mini-sacrament of reconciliation. It is, rather, a preparatory rite, preparing us to praise the mercy of Christ as we acknowledge our own weakness. When Simon Peter witnesses the miraculous catch of fish—when he realizes who is in the boat with him—he falls at Jesus’ feet with the words, “Depart from me, Lord, for I am a sinful man” (Luke 5:8). We are like Peter. The more aware of the Lord’s presence we become, the more awareness we also have of our sinfulness, our weakness.

The penitential rite of the Mass takes several forms, from the traditional *Confiteor* or “I confess” to a litany, spoken or sung by the deacon or cantor with responses by the entire assembly. The penitential rite always includes the words *Kyrie, eleison; Christe, eleison*—Lord, have mercy; Christ, have mercy. This ancient Greek prayer came to the Roman liturgy from the East, and still echoes in many of the litanies of the Eastern Rite Churches. These words turn our gaze from our own weakness to the gentleness, the kindness, the forgiving love of Christ. —Corinna Laughlin, Copyright © J. S. Paluch Co.

READINGS FOR THE WEEK

Monday: Acts 22:3-16 or Acts 9:1-22; Ps 117:1bc, 2; Mk 16:15-18
 Tuesday: 2 Tm 1:1-8 or Ti 1:1-5; Ps 96:1-3, 7-8a, 10; Mk 3:31-35
 Wednesday: Heb 10:11-18; Ps 110:1-4; Mk 4:1-20
 Thursday: Heb 10:19-25; Ps 24:1-6; Mk 4:21-25
 Friday: Heb 10:32-39; Ps 37:3-6, 23-24, 39-40; Mk 4:26-34
 Saturday: Heb 11:1-2, 8-19; Lk 1:69-75; Mk 4:35-41
 Sunday: Dt 18:15-20; Ps 95:1-2, 6-9; 1 Cor 7:32-35; Mk 1:21-28

FAMILY INFLUENCE

Disorder in the society is the result
of disorder in the family.

—St. Angela Merici



WEEKLY



Finance Corner: Your generosity

is greatly needed and appreciated! For the month of **January/February** offerings:

PLEASE mail to St. Philip/St. Teresa Parish, P. O.

Box 339, Occidental CA 95465. Or donate at our website

www.stphilipstteresa.org via Paypal or card. Include your offering envelope # with your donation.

1/24: *Ch in Latin America.* 1/31: *Rural Food.* 2/7: *Operating Expenses.*

Mark your Calendar for Future Events & Meetings:

Parish Council [PC]: TBA Zoom

Finance Council [FC]: TBA Zoom

Liturgy Committee: TBA Zoom

St. Teresa Ladies Guild: Contact Diane, 823-6044

St. Philip Ladies Guild: Contact Penny, 559-367-7403

Centering Prayer ZOOM: Tues. noon/Fri. 930am - info www.stphilipstteresa.org

✠ ♥ ✠ Mass Intentions ✠ ♥ ✠ Schedule

1/24 Sun. 8am Mass ✠ Ronald Schultz

1/24 Sun. 9:30am Mass ✠ Bob Tiller

1/31 Sun. 8am Mass for the People

1/31 Sun. 9:30am Mass ✠ Brendan Smith

Prayer Requests: Leave a message at 707-408-2650.

Teresa K., Pat K., Thomas T., Susan B., Lorri McC., Sarah, Clifford J., Terri A., Fred P., Theresa S., Sara, Mary Anne P., Barbara, Dave C., Jim P., William, Parson P., Dave, Mary O., Bill Z., Daniel, Sally T., Mary K., Michael D., Richard M., Kathleen, Peter, Rosa S., Susan B., Joyce D., Anita C., George H., Mimi H, Steve, Barry, Lorrin K., Hugh P., Robert S., Britney N., Jacque W., Rebecca A., April K., Jacinta G., Leo A., Ed C. family, Kathy R., Donna W., Jim K., Sherry S., Papke family., Gail F., Marie N., Christine, James, Dennis M., Art H., Lynn, Gary S., Peter R., Gerry N.

SAINTS AND SPECIAL OBSERVANCES

Monday: The Conversion of St. Paul the Apostle

Tuesday: Ss. Timothy and Titus

Wednesday: St. Angela Merici;

Thursday: St. Thomas Aquinas

St. Philip's Ladies Guild Memo.....

1- Saint Philip's Ladies Guild is seeking volunteers from the Parish to assist with our Church upkeep and cleaning. If you are interested in volunteering, contact Penny Applegarth (559) 367-7403.

2- Saint Philip's Ladies Guild is seeking ways to provide more community for our Parish members. We would like to know if there is interest in having a virtual weekly meeting to read the Mass readings of that day followed by a discussion on how the readings apply to our lives. If you are interested, please contact Penny Applegarth (559) 367-7403.

Pastor Speaks...

As per the direction given by Bishop Robert Vasa to all the Pastors during our recent deanery zoom meetings, I decided to provide two more opportunities to those of our parishioners who like to receive **Holy Communion**. Other than Sundays and some Holy Days of Obligation, those who would like to receive Holy Communion from me or another delegated by me may do so until otherwise notified on **Wednesdays at St Philip's and Thursdays at St Teresa's at 9:15 AM**. All who are interested to join me at Mass those days are most welcome. The Mass begins sharp at 9 am.

OUTDOOR SUNDAY MASSES:

Times & Zoom information can be found at
our parish website ---- www.stphilipstteresa.org

RURAL FOOD PROGRAM UPDATE for JANUARY 2021



We prepared for stormy skies for the January 12 Rural Food distribution but were happy to get only a short sprinkle.

We were greeted with warm and sunny smiles as we distributed food to 61 families totaling 54 adults, 32 seniors, and 23 children.

As we plan for and adjust to distribution outside in inclement weather we have decided to adjust our set up and distribution times slightly. ***Please note the changes below.***

We are so thankful for the support provided to make this program flourish.

This program is funded through the Rural Food Collection each month, private donations and awesome volunteers. **Thank you for your generous donations as we strive to meet the nutritional needs of all attendees at our food distributions.**

RURAL FOOD VOLUNTEER OPPORTUNITIES in Hall:

Saturday, February 6, 9:00 - 10:00am repackaging;

***Monday, February 8,** 9:00 - 11:00am set up; and

***Tuesday, February 9,** 8:00 - 11:00am distribution of food to clients.

Deacon-structing Lectors and Acolytes

by [Deacon Pedro](#)

You may have been surprised at the [news last week](#) that Pope Francis is now allowing women to serve as lectors and acolytes. Aren't women already serving as lectors and acolytes?

So what was that all about?

On January 11, 2021, Pope Francis changed the Code of Canon Law to officialize what was already allowed in practice in many places around the world: to allow women to read at Mass and serve at the altar. The announcement came as a Motu Proprio titled [Spiritus Domini](#), which essentially makes one small change to paragraph 230 of the Code of Canon Law, changing the word "men" to "persons".

The amended paragraph now reads: "Lay persons who possess the age and qualifications established by decree of the conference of bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte."

The change also adds that these "ministries" should be recognized or "instituted" through a liturgical act.

This, I think, is a great example of how changes in the Church quite often happen "from the bottom up".

What are Lectors and Acolytes?

In short, lectors are the readers at Mass, and acolytes are the altar servers.

There is a longer answer.

Historically, lectors and acolytes were part of the four minor orders of the Church: porter, reader, exorcist, and acolyte. These offices were stages for those who were preparing for the priesthood. After the order of acolyte, the candidate would be ordained as a sub-deacon, then to the diaconate, and finally, to the priesthood.

You may have heard of the term "tonsure". Tonsure is a term that generally means the shaving of hair (think of friars who had a ring of hair surrounding a bald spot). All candidates to the religious life would get their "tonsure". Traditionally, this tonsure happened with the admission into the first order.

There are records dating to the early Church that refer to these orders.

Pope Cornelius wrote in a letter in 251 that at that time in Rome there were forty-six priests, seven deacons, seven sub-deacons, forty-two acolytes, and fifty-two exorcists, lectors, and doorkeepers.

Justin Martyr around the middle of the second century AD refers to lectors who were "instituted by prayers and some ceremony". The logic was that those who read at Mass had to have some level of education in order to read, and therefore, this was a position that was honourable and dignified. During the first centuries of the Church, all the readings, including the Epistle and Gospel, were read by the lector. The lector also kept the sacred books.

With time, as it became more common for the sub-deacon to read the readings and the deacon to read the Gospel, the office of lector lost importance.

The highest minor order next to sub-deacon was the acolyte, with the sub-deacon acting as a sort of "head acolyte". The word comes from the Greek meaning "attendant", but the role of the acolyte was not just to assist the priest and deacon at the altar but also to bring the Eucharist to those who were not present.

Following the Second Vatican Council, Pope Paul VI, with his Motu Proprio [Ministeria Quaedam](#) on August 15, 1972, changed the minor orders and reformed the role of lectors and acolytes in the Roman Rite.

The basic change meant that only the offices of lector, acolyte, and sub-diaconate were preserved and combined into two ministries: those of lector and acolyte. Paul VI also decreed that these ministries should no longer be called minor orders, as they would be conferred, not by ordination, but by institution. This meant that first tonsure would no longer be conferred; the clerical state (clergy) begins with the ordination to the diaconate, and these ministries would be open to lay men and no longer reserved for candidates to the sacrament of Holy Orders.

This is what it is to this day.

I remember, in my third year of diaconal formation, when we were instituted as lectors. It was a beautiful and short ceremony. A year later, we were instituted as acolytes.

The short liturgy of institution as lectors says:

"The reader is responsible for the reading of the Scriptures (except for the Gospel) during liturgical assembly. The reader may also direct the singing and present the general intercessions when a deacon or cantor is absent. The reader may also prepare another member of the faithful to read the Scriptures on a temporary basis."

The instituting bishop handed us a Bible and instituted us with the words: *"Take this book of holy Scripture and be faithful in handing on the word of God, so that it may grow strong in the hearts of his people."*

The liturgy of institution of acolytes says:

"The acolyte assists the deacon and priest during liturgical assemblies. The acolyte may also distribute holy communion as an auxiliary minister when situations demand. The acolyte may also instruct the faithful in the performance of liturgical functions as may be the case."

The bishop instituted us by giving us a vessel with the bread or wine and saying, *"Take this vessel with bread (wine) for the celebration of the Eucharist. Make your life worthy of your service at the table of the Lord and of his Church."* Paul VI made clear that the lector should also "meditate assiduously on sacred Scripture".

He added that, other than assisting at Mass, acolytes may also "be entrusted with publicly exposing the blessed sacrament for adoration by the faithful and afterward replacing it, but not with blessing the people. He may also, to the extent needed, take care of instructing other faithful who on a temporary basis are appointed to assist the priest or deacon in liturgical celebrations by carrying the missal,

cross, candles, etc., or by performing other such duties. He will perform these functions more worthily if he participates in the holy Eucharist with increasingly fervent devotion, receives nourishment from it, and deepens his knowledge about it."

At the end of the Motu Proprio, Paul VI adds, "In accordance with the ancient tradition of the Church, institution to the ministries of reader and acolyte is reserved to men."

This is what Pope Francis has changed by institutionalizing what has already been in practice for decades around the world because women could perform the role "by temporary designation" under Canon 230 § 2, which was revised in 1983.

And so, the Church officially adopts what has been a practice: it changes from the bottom up.

In a [letter to Cardinal Luis Ladaria, SJ](#), Prefect of the Congregation for the Doctrine of the Faith, issued with the Motu Proprio, Pope Francis explains that these ministries are different to ordained ministry, and that since they are based on the Sacrament of Baptism, they may be entrusted to all suitable faithful, whether male or female.

I think that in most parishes in North America, it's likely that the majority of lectors and altar servers are already women and girls. However, it's good that this has now been made official. It would be important for lay people to be instituted to these ministries in the same way that those who are preparing for ordination are. Not that we need more hierarchies or clericalism (nor do we need to clericalize women), but it would set those people apart for a special liturgical role. It may also mean that we give more attention to the importance of Sacred Scriptures and the Eucharist.

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To learn more about the role of women in the Church, you might read:

[Deacon-structuring: The Gynacolate](#)

[Deacon-structuring the Diaconate: Part 1, Part 2, Part 3, Part 4 \(Women\), and Part 5 \(Women 2\).](#)



Every week, Deacon Pedro takes a particular topic apart, not so much to explore or explain the subject to its fullness, but rather to provide insights that will deepen our understanding of the subject. And don't worry, at the end of the day he always puts the pieces

back together. There are no limits to *deacon-structuring*: Write to him and ask any questions about the faith or Church teaching:

pedro@saltandlighttv.org.

Antidote to the images you see on TV

The Gospel account of the flight of the Holy Family into Egypt is very sparse on detail. Consequently, later Christian storytellers began to work into the account miraculous items befitting so sacred a journey. Date trees bend down to relieve their hunger. Fields of wheat sprout up in the desert. Egyptian idols fall off their pedestals. The whole event becomes an extraordinary excursion of the infant Christ into the Gentile world well in advance of his later missionaries.

The Italian artist Caravaggio used much of this legendary detail in his 1599 depiction of the episode. Focusing on the Holy Family's pausing to rest en route to Egypt, he divides the scene in two. On the *left* we see an aged Joseph rubbing one sore foot against another, his long, gray hair and beard uncombed, his face in shadow. Beside him lie a basket-entwined bottle corked with a wad of paper and everything else he owns wrapped up in a pillowcase. Darkness, weariness, old age weigh heavily upon this side of the picture along with a barrenness accentuated by several sharp stones that litter the ground near Joseph's feet.

How different that is from the *right* side of the painting where our focus falls upon Mary and her infant. Here we behold color, light. a tree lined river and a blue dawn revealing the only landscape ever painted by Caravaggio. The rocks on Joseph's side of the picture give way on Mary's side to green foliage and even strands of wheat. And Mary and her sleeping child are bathed in a light made even brighter by Mary's wine red gown.

It's as though Caravaggio wanted to picture the contrast between a world not yet illuminated by Christ and one alive with his presence. On the *left*: darkness, weariness, and a footsore Joseph, symbolic of frequently exiled Israel; and on the *right*: a blue horizon, living water, Eucharistic wheat and Mary as Mother Church, cradling the light of the world. But that's not all! In the *center* of the painting, between Joseph and Mary, stands an angel (his back to us spectators) playing a violin and reading from a sheet of music held up by Joseph – containing the words: "How beautiful you are, my love, my delight!" - addressed, of course, to Mary.

But going back to the left and right halves of the painting, do I not find there a contrast applicable to myself – or should I say a transition I'm ever in the middle of? On the one hand, do I not feel like Joseph, weary, running away, footsore, heart sore, wanting simply to sit down and never rise again? And yet, stimulated by the angelic music of God's Word, am I not ever seduced to pass over into that verdant terrain of Jesus and Mary where at last my soul may begin to blossom; where I may share his dreams, sense a new dawn rising? It's never too late, I guess, to complete that transition. After all, Joseph in the painting looks as old as I do – and he made it!

[I have attached a print of this painting. I hope you can see what I'm talking about.]

--Geoff Wood, 1/17/21



The Rest on the Flight into Egypt by Caravaggio

Statement on the Inauguration of Joseph R. Biden, Jr., as 46th President of the United States of America

Most Reverend José H. Gomez

Archbishop of Los Angeles,

President, United States Conference of Catholic Bishops

January 20, 2021

My prayers are with our new President and his family today.

I am praying that God grant him wisdom and courage to lead this great nation and that God help him to meet the tests of these times, to heal the wounds caused by this pandemic, to ease our intense political and cultural divisions, and to bring people together with renewed dedication to America's founding purposes, to be one nation under God committed to liberty and equality for all.

Catholic bishops are not partisan players in our nation's politics. We are pastors responsible for the souls of millions of Americans and we are advocates for the needs of all our neighbors. In every community across the country, Catholic parishes, schools, hospitals, and ministries form an essential culture of compassion and care, serving women, children, and the elderly, the poor and sick, the imprisoned, the migrant, and the marginalized, no matter what their race or religion.

When we speak on issues in American public life, we try to guide consciences, and we offer principles. These principles are rooted in the Gospel of Jesus Christ and the social teachings of his Church. Jesus Christ revealed God's plan of love for creation and revealed the truth about the human person, who is created in God's image, endowed with God-given dignity, rights and responsibilities, and called to a transcendent destiny.

Based on these truths, which are reflected in the Declaration of Independence and Bill of Rights, the bishops and Catholic faithful carry out Christ's commandment to love God and love our neighbors by working for an America that protects human dignity, expands equality and opportunities for every person, and is open-hearted towards the suffering and weak.

For many years now, the United States Conference of Catholic Bishops has tried to help Catholics and others of good will in their reflections on political issues through a publication we call *Forming Consciences for Faithful Citizenship*. The most recent edition addresses a wide range of concerns. Among them: abortion, euthanasia, the death penalty, immigration, racism, poverty, care for the environment, criminal justice reform, economic development, and international peace.

On these and other issues, our duty to love and our moral principles lead us to prudential judgments and positions that do not align neatly with the political categories of left or right or the platforms of our two major political parties. We work with every President and every Congress. On some issues we find ourselves more on the side of Democrats, while on others we find ourselves standing with Republicans. Our priorities are never partisan. We are Catholics first, seeking only to follow Jesus Christ faithfully and to advance his vision for human fraternity and community.

I look forward to working with President Biden and his administration, and the new Congress. As with every administration, there will be areas where we agree and work closely together and areas where we will have principled disagreement and strong opposition.

Working with President Biden will be unique, however, as he is our first president in 60 years to profess the Catholic faith. In a time of growing and aggressive secularism in American culture, when religious believers face many challenges, it will be refreshing to engage with a President who clearly understands, in a deep and personal way, the importance of religious faith and institutions. Mr. Biden's piety

and personal story, his moving witness to how his faith has brought him solace in times of darkness and tragedy, his longstanding commitment to the Gospel's priority for the poor — all of this I find hopeful and inspiring.

At the same time, as pastors, the nation's bishops are given the duty of proclaiming the Gospel in all its truth and power, in season and out of season, even when that teaching is inconvenient or when the Gospel's truths run contrary to the directions of the wider society and culture. So, I must point out that our new President has pledged to pursue certain policies that would advance moral evils and threaten human life and dignity, most seriously in the areas of abortion, contraception, marriage, and gender. Of deep concern is the liberty of the Church and the freedom of believers to live according to their consciences.

Our commitments on issues of human sexuality and the family, as with our commitments in every other area — such as abolishing the death penalty or seeking a health care system and economy that truly serves the human person — are guided by Christ's great commandment to love and to stand in solidarity with our brothers and sisters, especially the most vulnerable.

For the nation's bishops, the continued injustice of abortion remains the "preeminent priority." Preeminent does not mean "only." We have deep concerns about many threats to human life and dignity in our society. But as Pope Francis teaches, we cannot stay silent when nearly a million unborn lives are being cast aside in our country year after year through abortion.

Abortion is a direct attack on life that also wounds the woman and undermines the family. It is not only a private matter, it raises troubling and fundamental questions of fraternity, solidarity, and inclusion in the human community. It is also a matter of social justice. We cannot ignore the reality that abortion rates are much higher among the poor and minorities, and that the procedure is regularly used to eliminate children who would be born with disabilities.

Rather than impose further expansions of abortion and contraception, as he has promised, I am hopeful that the new President and his administration will work with the Church and others of good will. My hope is that we can begin a dialogue to address the complicated cultural and economic factors that are driving abortion and discouraging families. My hope, too, is that we can work together to finally put in place a coherent family policy in this country, one that acknowledges the crucial importance of strong marriages and parenting to the well-being of children and the stability of communities. If the President, with full respect for the Church's religious freedom, were to engage in this conversation, it would go a long way toward restoring the civil balance and healing our country's needs.

President Biden's call for national healing and unity is welcome on all levels. It is urgently needed as we confront the trauma in our country caused by the coronavirus pandemic and the social isolation that has only worsened the intense and long-simmering divisions among our fellow citizens.

As believers, we understand that healing is a gift that we can only receive from the hand of God. We know, too, that real reconciliation requires patient listening to those who disagree with us and a willingness to forgive and move beyond desires for reprisal. Christian love calls us to love our enemies and bless those who oppose us, and to treat others with the same compassion that we want for ourselves.

We are all under the watchful eye of God, who alone knows and can judge the intentions of our hearts. I pray that God will give our new President, and all of us, the grace to seek the common good with all sincerity.

I entrust all our hopes and anxieties in this new moment to the tender heart of the Blessed Virgin Mary, the mother of Christ and the patroness of this exceptional nation. May she guide us in the ways of peace and obtain for us wisdom and the grace of a true patriotism and love of country.